

**IJMAA OF SAHABA (RA) THAT THE ONE WHO
DOES NOT PRAY SALAH IS A **KAAFIR**.**

**"THERE CAN BE NO
ISLAM IN THE PERSON
WHO DOES NOT
PERFORM SALAH."
[- UMAR IBN AL-KHATTAB R.A -]**

[Post By: Abu Muwahhid Al Mutashaddid · Saturday, January 23, 2016](#)



1 –Mujahid bin al-Hajjaj (the noble Tabi'i) asked Jabir bin 'Abdillah (the noble Companion): "What actions did you use to differentiate between belief and disbelief during the time of the Messenger of Allah (peace be upon him)?" He replied: "The prayer."

[al-Marwazi in 'Ta'dhim Qadr as-Salah' (2/877) and al-Lalaka'i in 'T'tiqad Ahl as-Sunnah' (4/829), by way of Ya'qub bin Ibrahim, who is known as a trustworthy narrator]

2 –The noble Tabi'i 'Abdullah bin Shaiq al-'Aqili said: "The Companions of Muhammad did not see the abandonment of any actions as constituting disbelief except for the prayer."

[at-Tirmidhi (2622) and al-Hakim (1/1248) by way of Bishr bin al-Mufaddal. al-Hakim declared it to be authentic on the conditions of al-Bukhari and

Muslim]

al-Mubarakfuri commented on this in ‘Tuhfat al-Ahwadhi’ (7/370) by saying: “This saying of ‘Abdullah bin Shaqiq – in its apparent meaning – proves that the Companions of the Messenger of Allah believed the abandonment of prayer to be disbelief. What is apparent from this statement is that the Companions were all agreed in this, since he said: “The Companions of Muhammad...,” which is a collective attribution.”

3 –The noble Tabi’i al-Hasan al-Basri said: “It has reached me that the Companions of the Messenger of Allah (peace be upon him) used to say: “Between a servant and his falling into polytheism and disbelief is that he leaves the prayer without a valid excuse.”

[al-Lalaka’i (4/829, 1539), Ibn Battah in ‘al-Ibanah’ (p. 87), and al-Khallal in ‘as-Sunnah’ (4/124 and #1372)]

4 –Hammad bin Zayd narrated from Ayyub (a well-known Tabi’i) that he said: “To leave the prayer is disbelief. There is no difference of opinion on this.”

[al-Marwazi in ‘Ta’dhim Qadr as-Salah’ (2/925 and 978)]

5 –al-Marwazi also mentions that he heard Ishaq bin Rahwiyah (the well-known trustworthy narrator, the companion of Ahmad bin Hambal) say: “It has been authentically narrated from the Prophet (peace be upon him) that the one who leaves the prayer is a disbeliever. Likewise, this has been the opinion of the people of knowledge since the time of the Prophet up until our times: that the one who leaves the prayer beyond its proper time – intentionally and without a valid excuse – is a disbeliever.”

6 –al-Marwazi also mentioned in ‘Ta’dhim Qadr as-Salah’ (2/925): “We mentioned the reports narrated from the Prophet (peace be upon him) regarding the disbelief of the one who leaves the prayer, and his leaving the creed of Islam, and the permissibility of fighting the one who refuses to establish it. Then, we received similar reports from the Companions, and we did not come across any difference from this opinion from a single one of them. However, the people of knowledge began differing in this afterwards...”

And it is well-known that Muhammad bin Nasr al-Marwazi was famous for his vast knowledge of the sayings and opinions of the people of knowledge in the area of agreement and differing on various legal issues, as was mentioned by al-Khatib al-Baghdadi in 'Tarikh Baghdad' (3/315): "He was from the most knowledgeable of people of the differences of opinion amongst the Companions and those who came after them." Also, adh-Dhahabi supported this saying in 'Siyar A'lam an-Nubala' (14/34): "It is said: "He was by far the most knowledgeable of the scholars regarding the differences of opinion between the scholars.""

7 –Ibn Taymiyyah mentioned in 'Sharh al-'Umdah' (2/75), as did Ibn al-Qayyim in 'as-Salah' (p.67), that this is the consensus of the Companions, due to the saying of 'Umar, in the presence of the Companions, without any of them opposing his saying: "There is no share of Islam for the one who leaves the prayer," or: "There is no Islam for the one who does not pray."

8 –With all of this, nobody who says that the one who does not pray is not a disbeliever can find a single Companion who holds their opinion. In fact, they cannot find even a single Tabi'i except az-Zuhri, who was himself a minor Tabi'i.

Ibn Hazm says in 'al-Muhalla' (2/242): "We do not know of what we have mentioned from the Companions any difference of opinion amongst them, and the followers of the four madhahib are very eager to hold onto the difference of opinion from a Companion if this is in accordance with their desires. And it has been narrated from 'Umar, 'Abdur-Rahman bin 'Awf, Mu'adh bin Jabal, Abu Hurayrah, and other than them from the Companions that the one who leaves a single obligatory prayer – intentionally and beyond its proper time – then he is a disbelieving apostate."

And al-Mundhiri mentioned in 'at-Tarhib wat-Tarhib' (1/393) additional Companions who reported this: "... 'Abdullah bin Mas'ud, 'Abdullah bin 'Abbas, Jabir bin 'Abdillah, and Abu ad-Darda' – may Allah be pleased with them all." And from other than the Companions: "... Ahmad bin Hambal, Ishaq bin Rahwiyah, 'Abdullah bin al-Mubarak, Ibrahim an-Nakha'i, al-Hakam bin 'Utaybah, Ayyub as-Sakhtiyani, Abu Dawud at-Taylasi, Abu Bakr bin Abi Shaybah, Zuhayr bin Harb, and other than them."

And this is the saying of the majority of the people of Hadith, and this was the opinion of Sa'id bin Jubayr, al-Hasan al-Basri, al-Awza'i, and Muhammad bin al-Hasan. It is the authentically narrated opinion of ash-Shafi'i, as Ibn Kathir

mentioned in his 'Tafsir' (in his explanation of verse 59 in 'Maryam') and at-Tahawi narrated from ash-Shafi'i personally.

9- Imaam Ahmad said: the one who does not pray because of laziness is a kaafir. This is the more correct view and is that indicated by the evidence of the Book of Allaah and the Sunnah of His Messenger, and by the words of the Salaf and the proper understanding. (Al-Sharh al-Mumti' 'ala Zaad al-Mustanqi', 2/26).

10- Ibn al-Qayyim mentioned in his book Al-Salaah that it was one of the two views narrated from al-Shaafa'i, and that al-Tahhaawi narrated it from al-Shaafa'i himself.

This was also the view of the majority of the Sahaabah, indeed many narrated that there was consensus among the Sahaabah on this point. 'Abd-Allaah ibn Shaqeeq said: the companions of the Prophet (peace and blessings of Allaah be upon him) did not think that neglecting any deed made a person a kaafir, apart from neglecting the prayer.

(This was reported by al-Tirmidhi and al-Haakim, who classed it as saheeh according to the conditions of al-Bukhaari and Muslim).

11- Ishaq ibn Raahawayh, the well known imaam, said, It was reported with a saheeh isnaad from the Prophet (peace and blessings of Allaah be upon him) : the one who neglects the prayer is a kaafir. This was also the view of the scholars from the time of the Prophet (peace and blessings of Allaah be upon him) until the present day: that the person who deliberately neglects the prayer with no valid excuse, until the time for that prayer is over, is a kaafir.

12- Ibn Hazm said:

We narrated from 'Umar ibn al-Khattaab (may Allaah be pleased with him), Mu'aadh ibn Jabal, Ibn Mas'ood and a number of the Sahaabah (may Allaah be pleased with them), and from Ibn al-Mubaarak, Ahmad ibn Hanbal, Ishaq ibn Raahawayh (may Allaah have mercy on them), and from 17 of the Sahaabah in total (may Allaah be pleased with them) that the one who deliberately and consciously does not offer an obligatory prayer until the time

for it ends is a kaafir and an apostate. This is also the view of ‘Abd-Allaah ibn al-Maajishoon, the companion of Maalik. And it was the view of ‘Abd al-Malik ibn Habeeb al-Andalusi and others. al-Fasl fi’l-Milal wa’l-Ahwa’ wa’l-Nihal, 3/128.

13- Ibn Hazm also said:

And it was narrated from ‘Umar, ‘Abd al-Rahmaan ibn ‘Awf, Mu’aadh ibn Jabal, Abu Hurayrah and others among the Sahaabah (may Allaah be pleased with them) that the one who deliberately does not offer one obligatory prayer until the time for it ends is a kaafir and an apostate. End quote from al-Muhalla (2/15).